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No. 2

The Masonic Craftsman

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of Freemasonry*

In This Issue: "The Use and Misuse of Ritual"

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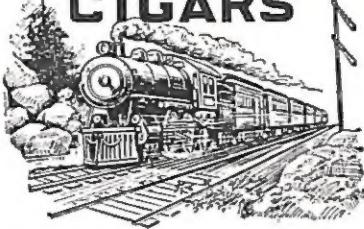
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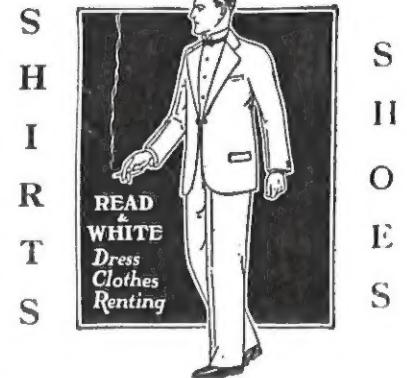
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THE CRY OF BONDAGE

Ten weeks of years our bondage has endured;
Oh, God, how long
Shall weary mortal pay the price, immured
In foreign climes; can we not be assured
Of some relief? Our hearts are homeward lured
By Zion's song.

In Babylon we sit and weep when we
Remember thee;
The broken walls and barren grounds we see:
The dwellings sheltered 'neath the fruitless tree,
The aged, burden bent, with feeble knee
Call ceaselessly.

The sufferings of one within our fold.
Affect the whole;
The spirits of the young should now uphold
The flick'ring torch of faith and we make bold
To beg release from chains so hard and cold.
Which blight the Soul.

That we may to our native land return
In peace and hope
To build again our fathers' house and learn
Anew God's laws and on its altar burn
The sacrifice of love, He will not spurn
Or fail to note.

And in our effort to restore the past
Will gladly give
The sum of all our strength, if at the last,
By such atonement, from our fame be cast
The curse of greed which, Thou Jehovah, hast
Beheld to live.

The skies are strange to us and strange the ways
In this far land;
We cannot feel that Thou wilt hear our praise
And yet we would to Thee, our voices raise
In worship as we knew in former days,
And understand.

EDWARD W. CRANNELL.

**NEW ENGLAND
MASONIC CRAFTSMAN**
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MEMBER MASONIC PRESS ASSOCIATION

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ONE WRONG METHOD Occasionally some fanatical pseudo-patriot charged with zeal inflicts upon a long-suffering public a news (?) paper or magazine ostensibly devoted to uplift, the justification for which it is difficult to find. Its columns, plentifully sprinkled with those swindling advertisements offering all sorts of fake nostrums for the cure of almost every disease, from rupture to failing energy, get-rich-quick selling schemes and other announcements which all self-respecting papers refuse to print, primarily seeks to inflame the passions of its readers. The eagle, or in this case perhaps the buzzard being more appropriate, is made to scream its ravenous notes. Raving and ranting on subjects which, by their very nature require calm and reflective consideration, it yet prefers the cheap and tawdry to "put over" its message. Decency and commonsense have no part in its make up. These sheets befoul the name of journalism.

Such a publication has been issued at Washington for some years past. Masquerading under the cloak of "fraternalism," with an insidious emphasis seemingly placed on its "Masonic" (save the mark) auspices, it openly preaches the wickedest kind of social propaganda, making enemies of people otherwise reasonably friendly and pacific.

Particularly does this pariah bring to the front religious questions, seeking by screaming headlines and heavy-faced type to inflame Freemasons and others against the Pope at Rome and the Roman Catholic Church.

Now the CRAFTSMAN holds no brief for the Roman church nor does the Roman church need any defense from it, but in fairness to the great mass of Freemasons it is only right to repudiate the practises of a vicious type of yellow journalism which seeks to link the name of the fraternity with its program or propaganda.

A decent respect for the other fellow's opinions, whatever they may be, is infinitely preferable to the wholesale damning of everything differing from our own point of view. Granted that on occasion strong language may be necessary, where it is used and is not based on proper conceptions, it cannot fail to bring its own reactions. Repercussions from such acts lead to harm which generations sometimes cannot efface.

The great mass of Freemasonry in this and all other countries comprises sane groups of men intent in their fundamentals on the practise of the golden rule. In their search for Truth and Light Charity is their guide. Rancor and misconception are avoided so far as possible. It is a pity that these are misrepresented by reprehensible publications which handle the truth lightly. They do the fraternity harm.

To paraphrase an old quotation, "There is so much

good in the worst of us, and so much bad in the best of us, that it ill behooves the most of us to criticize the rest of us."

LODGE NOTICES From a perusal of many lodge notices it is apparent that there is room for much improvement. Starting with the antediluvian notice which has not been changed in style or format since the lodge was founded and which is a delight to the eye of the bibliophile or museum curator, down to a few, fortunately a very few, of the ultra modern, which tries to keep step with all the advances (?) in the printing art, the collection forms a motley array.

While of course the lodge notice is intended to convey information to members, often by reason of incongruities it requires study and concentration to properly digest, frequently because of some hidebound custom or convention of past ages which cannot, in the eyes of the secretary, be ignored.

Now it doesn't cost any more to print a legible and attractive notice than an illegible one. In fact, simplicity being the keynote of good taste, it will often be found less expensive to the lodge to simplify its form and substance—with increasing interest to the reader.

Lodge notices are confidential things and, to the extent that not infrequently they never are taken from the envelopes enclosing them, their secrecy remains to a degree at least inviolable.

The ideal lodge notice should be correct in form and substance. It should be printed in good taste on good paper. Supplementing it and as a very welcome addition to the thousands of members whose only contact with the lodge is through the medium of the lodge notice, there should be from time to time, and the oftener the better, a few pages of comment on timely things which will be interesting to all the members. It is surprising how a jaded interest may be revived by reading that "Brother So and So, who by the way was in my class" has been married or is traveling in foreign countries: that someone else formerly a close companion, is in distress, that this brother or that is gravely ill or is slowly recovering from a serious sickness. These things and a hundred others are of interest to members. They furnish information which every worthwhile member wishes to have. The little budget of lodge news is indeed a valuable point of contact to the absent ones.

By all means let the lodge notice be interesting. Dig it out of the dust of prehistoric exhibits and inject into it some contemporary lodge history. Endowed with the essence of human kindness the lodge notice can be made an important factor in stimulating and maintaining interest among Masons who otherwise lean in the direction of indifference to their lodge affiliations.

The New England Masonic Craftsman magazine, is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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[October, 1930]

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MASONIC CRAFTSMAN

The Use and Misuse of Ritual

By BRO. W. J. COOMBS,
P. P. G. A. (Neustrie)

Nowadays there are many who insist more and more on the importance of the Ritual in our Masonic ceremonies.

Lodges of Instruction are increasing in number and the ceremonial work of our Lodges is done considerably better than it was a few years ago. Let us consider therefore this question of Ritual.

What is it? The word itself is derived from the Latin *ritus*—custom.

A rite is "a formal procedure or act in a religious or other solemn observance," or it may be a book containing the order, forms or ceremonies to be performed. We have therefore the "rite" as the order and the "ceremony" as the putting into practice of the "rite."

Another definition of a "rite" is: "A religious act performed according to an established order, determined by rule and usage." Ritual, of course, is practised constantly in our everyday life. The act of raising the hat when passing a funeral procession, the act of shaking hands with a friend, placing the hands together when praying, placing the ring on a bride's finger, all this is Ritual and conforms to our definition as "having been determined by rule and usage." And this Ritual is not confined to civilized people. Sir John Fraser says:—

In savage races, magical significance attaching to particular actions, the impressiveness of ceremony, the force of habit and sheer love of elaboration have combined to make rites elaborate. Instead of being the most simple, savage rites are often among the most complex and exacting of religious forms.

Rites furnish no measure of the degree of culture, for some of the lowest races (the aborigines of Australia) possess the most exacting ritual.

Some sort of "ritual" then is essential in our lives if we are to have organized methods of procedure in religious or other ceremonies. The more numerous a society the more necessary does Ritual become.

As the individual becomes more and more emphasized, in like proportion does ritual diminish. We have an example of this in Protestant bodies, where Ritual is reduced to a minimum, whereas among the Catholics,

to make such progress as lies within the compass of our attainments and most of us have our limitations, although occasionally we are not aware of them.

Now what are the so-called excuses put forward by those who fail to do justice to their work? The usual excuse is that they have been very busy in their private avocations. Busy they may have been, but after very careful observation of a number of officers I am forced to admit that the reason for failure is because the officers in question have left the study of the "Ritual" to the last moment. After all, a Master has usually several years' warning before he is expected to perform a ceremony and very few of us need, say, more than three years in which to learn the necessary work.

How often do we see the most estimable men fail in their task because they have not attempted to learn the work until a few weeks before they are called upon to preside at a meeting. In these days, one never knows when an extra rush of work is likely to arrive or when illness is likely to prevent the carrying out of one's plans. But it will be said that some people learn the work in a few weeks. This is quite true; there are certain individuals who, with every circumstance in their favor, have the gift of learning things very quickly. But they are very few in number and you will usually find that the men who have this gift are among those who—to be absolutely certain of doing their work properly—learn it a considerable time before they are called upon to use it.

Another reason for poor performances is nervousness. This undoubtedly does exist and the only remedy is constant practice at a Lodge of Instruction. In no better way can confidence be assured, for it is not fair to experiment on candidates by performing about six ceremonies badly, three or four fairly well and, perhaps, one or two passably.

The standard of work in Lodges under our G. L. N. is, I think, very high as a rule, but there are a few exceptions which spoil an excellent record. Great credit is due to our Lodges of Instruction for the work they have done and are still doing.

I have refrained from mentioning one other cause of poor work: sheer laziness. After all, those guilty of this fault have at one time solemnly

declared their skill in the ancient charges, regulations and landmarks of the Order and their willingness to undertake the management of the work. Let us leave it to their own conscience.

There are then very few valid excuses for poor performances of the Ritual and if, on rare occasions, a Master is unable to do his work well, he should, I think, ask a P. M. to do it for him rather than lessen the impressiveness of a Degree.

Now there is another great use of our ritual. It has been stated very often that the striving after perfection in any branch of Masonic knowledge is to be recommended and, therefore, even those who seek perfection as ritualists are doing very useful and important work. I would go even further than this and say that the great majority of those who become so-called Ritualists cannot fail to be profoundly impressed by the repetition of the beautiful and expressive language of our Ritual. For example, can you imagine anyone who thinks over the Charge in the First Degree, or certain parts of the Third Degree, failing to be impressed or failing to derive some moral and spiritual benefit from it? For that reason alone I would urge the younger Master Masons to learn and study the Ritual.

They will learn that it has been put together with very great care and they will be able, when the time comes, to do justice to the performance of the ceremonies. I have heard it suggested that all Masons should learn by heart the Charge in the First Degree as an Act of Faith and I am inclined to agree with this.

Another very great use of our Ritual is that by studying it we are led to appreciate the symbolism of Masonry and to want to study other books dealing with the same subject. I would suggest to those who have not already done so, to try it themselves and note the results.

We now come to the vexed question as to whether any alterations should be permitted in the performance of our ceremonies. Personally, I am of opinion that once a Lodge has decided on the particular form

of Ritual it should use that form in as pure a form as possible. I realize quite well that certain phases are archaic, that certain words have changed in meaning since our Ritual was formed and there could be little solid objection to a careful revision of certain phrases in the Ritual so long as this revision was carried out by the proper authorities. Even then a great many would prefer to keep the phrases as they are.

But these changes cannot be made by individuals. There are some Masters of outstanding merit who, finding a phrase not quite to their taste, change it for another or omit it altogether. Others think the ceremonies may be "improved" by adding a few words here and there or by attempting to make ceremonies more dramatic. Now, these changes, small as they may appear, are dangerous. No one will question the sincerity of a Master who finds a phrase a little too drastic and wishes to change it. But the next Master will perhaps want to change two or three phrases and the next will add several more improvements, with the result that in a few years the ceremony will be changed entirely. No, the allowing of changes will be an encouragement to incapacity, for if an officer did not do his work properly he could always say, "Well, I thought my way was better and, besides, it does not matter very much." He forgets that, after all, the Ritual has been very carefully drawn up. Phrases have been arranged in a particular way for a particular purpose. For instance, the correct rendering of a phrase such as "cementing and adorning it with every moral and social virtue" is important. To reverse the order of the words is to ruin the meaning. I do not claim that we should all be absolutely word-perfect, for there are very few who can attain that, but that is what we should aim at.

It is often said of a Master: "Well, of course, he made lots of mistakes, but he was sincere and had the right spirit." That is perfectly true, for we have all heard ceremonies performed which were almost word perfect, but which were cold and unin-

spiring, whilst others have impressed me by their obvious sincerity.

But it is possible to have both perfection in the wording and sincerity in the delivery. That is the ideal we should set ourselves and most of us can approach that ideal if we will only tackle the task seriously.

Now, in what does the mis-use of Ritual consist? The term "Ritualist" is generally applied to one who practises ritual to an extent which others find excessive. It is true that such people do exist. To them it is a great crime if a Master uses the word "at" instead of "to." They are so keen on seeing ceremonies absolutely word-perfect that they are inclined to forget the spirit of the Ritual.

But I venture to state that such "out-and-out" Ritualists are very few in number and you will find that those who criticize such Ritualists are often those who will not take the trouble to learn the Ritual properly but who will not miss an opportunity of applying the term "Ritualist" in a disparaging manner to anyone who more or less succeeds in becoming word-perfect.

The Ritual, then, is mis-used if brethren consider its perfect performance as being the chief aim of the ceremony. But this state of mind is very rare. I would ask you to consider how very seldom it is that, when a ceremony is well done, the spirit of the degree is lacking. I do not refer to ceremonies performed at Lodges of Instruction, for they are necessarily cold, as the members have met together with one aim in view—that of a perfect performance. It is a different matter when a candidate is present. I think that we can say that the dangers of the mis-use of Ritual are very slight compared with the value of the right use of our Ritual, for you will all admit that, in those wonderful ceremonies of ours, it is our bounden duty to present them in as impressive a manner as possible, and this can only be done by constant practice and a certain amount of work. After all, if it were too easy, it would not be worth while attaching so much importance to a ceremony.

—*Masonic News (London.)*

Sun, Moon and Stars

We have more right to be astonished that the astronomical references in Freemasonry are so few, rather than to be surprised that there are so many!

We are taught that geometry and Masonry were originally synonymous terms, and geometry, fifth of the seven liberal arts and sciences, is given more prominence in our fellowship degree than the seventh, astronomy. Yet the beginnings of astronomy far antedate the earliest geometrician. Indeed, geometry came into existence to answer the ceaseless questionings of man as to the "why of celestial phenomena."

In these modern days it is difficult to visualize the vital importance of the heavens generally, to early man. We can hardly conceive of their terror of the eclipse and the comet, or sense their veneration for the Sun and his bride, the Moon. We are too well educated. We know too much about "the proportions which connect this vast machine." The astronomer has pushed back the frontiers of his science beyond the inquiries of most of us; the questions which occur as a result of unaided visual observations have all been answered. We have substituted facts for fancies regarding the sun, the moon, the solar system, the comet and the eclipse.

Albert Pike, the great Masonic student "who found Masonry in a hovel and left her in a palace" says:

"We cannot, even in the remotest degree, feel, though we may partially and imperfectly imagine, how those great, primitive, simple-hearted children of Nature, felt in regard to the Starry Hosts, there upon the slopes of the Himalayas, on the Chaldean plains, in the Persian and Median deserts, and upon the banks of the great, strange river, the Nile. To them the Universe was alive — instinct with forces and powers, mysterious and beyond their comprehension. To them it was no machine, no great system of clockwork; but a great live creature, in sympathy with or inimical to man. To them, all was mystery and a miracle, and the stars flashing overhead spoke to their hearts almost in an audible language. Jupiter, with its kingly splendors, was the Emperor of the starry legions. Venus looked lov-

ingly on the earth and blessed it; Mars with his crimson fires threatened war and misfortune; and Saturn, cold and grave, chilled and repelled them. The ever-changing Moon, faithful companion of the Sun, was a constant miracle and wonder; the Sun himself the visible emblem of the creative and generative power. To them the earth was a great plain, over which the sun, the moon and the planets revolved, its servants, framed to give it light. Of the stars, some were beneficent existences that brought with them Spring-time and fruits and flowers—some faithful sentinels, advising them of coming inundation, of the season of storm and of deadly winds; some heralds of evil, which, steadily foretelling, they seemed to cause. To them the eclipses were portents of evil, and their causes hidden in mystery, and supernatural. The regular returns of the stars, the comings of Arcturus, Orion, Sirius, the Pleiades and Aldebaran, and the journeys of the Sun, were voluntary and not mechanical to them. What wonder that astronomy became to them the most important of sciences; that those who learned it became rulers; and that vast edifices, the Pyramids, the tower or temple of Bel, and other like erections elsewhere in the East, were builded for astronomical purposes! — and what wonder that, in their great child-like simplicity, they worshipped Light, the Sun, the Planets, and the Stars, and personified them, and eagerly believed in the histories invented for them; in that age when the capacity for belief was infinite; as indeed, if we but reflect, it still is and ever will be?"

Anglo - Saxons usually consider history as their history; science as their science; religion as their religion. This somewhat naive viewpoint is hardly substantiated by a less egoistic survey of knowledge. Columbus' sailors believed they would "fall off the edge" of a flat world, yet Pythagoras knew the earth to be a ball. The ecliptic was known before Solomon's Temple was built. The Chinese predicted eclipses long, long before the Europeans of the middle ages regarded them as portents of doom!

Astronomical lore in Freemasonry

is very old. The foundations of our degrees are far more ancient than we can prove by documentary evidence. It is surely not stretching credulity to believe that the study which antedates "Geometry, the first and noblest of sciences," must have been impressed on our Order, its ceremonies and its symbols, long before Preston and Webb worked their ingenious revolutions in our rituals and gave us the system of degrees we use—in one form or another—to-day.

The astronomical references in our degrees begin with the points of the compass: East, West and South, and the place of darkness, the North. We are taught the reason why the North is a place of darkness by the position of Solomon's Temple with reference to the ecliptic, a most important astronomical conception. The Sun is the past master's own symbol; our masters rule their lodges—or are supposed to! — with the same regularity with which the sun rules the day and the moon governs the night. Our explanation of our Lesser Lights is obviously an adaptation of a concept which dates back to the earliest of religions; specifically to the Egyptian Isis, Osiris and Horus, represented by the Sun, Moon and Venus.

Circumambulation about the Altar is an imitation of the course of the Sun. We traverse our lodges from East to West by way of the South, as did the sun worshippers who thus imitated the daily passage of their deity through the heavens.

Measures of time are wholly a matter of astronomy. Days and nights were before man, and consequently before astronomy, but hours and minutes, high twelve and low twelve, are inventions of the mind, depending upon the astronomical observation of the sun at meridian to determine noon, and consequently all other periods of time. Indeed, we are taught this in the Middle Chamber work, in which we give to geometry the premier place as a means by which the astronomer may "fix the duration of time and seasons, years and cycles."

Atop the pillars representing those in the porch of King Solomon's Temple appear the terrestrial and celestial globes. In the fellowcrafts degree we are told in beautiful and poetic language that "numberless worlds are around us, all framed by

the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature."

Our ancient brethren, observing that the sun rose and set, easily determined East and West in a general way. As the sun rises and sets through a variation of 47 degrees north and south during a six months' period, the determination was not exact.

The earliest Chaldean star gazers, progenitors of the astronomers of later ages, saw that the apparently revolving heavens pivoted on a point nearly coincident with a certain star.

We know that the true north diverges about from the North Star one and a half degrees, but their observations were sufficiently accurate to determine a North—and consequently East, West and South.

The reference to the ecliptic in the sublime degree has puzzled many a brother who has not studied the elements of astronomy.

The earliest astronomers defined the ecliptic as the hypothetical "circular plane of the earth's path about the sun, with the sun in the "center".

As a matter of fact, the sun is not in the center and the earth's path about the sun is not circular. The earth travels once about the sun in 365 days and a fraction, on an elliptic path; the sun is at one of the foci of that ellipse.

The axis of the earth, about which it turns once in 24 hours, thus making a night and day, is inclined to this hypothetical plane by 23 1-2 degrees. At one point in its yearly path, the north pole of the earth is inclined towards the sun by this amount. Half way further around its path, the north pole is inclined away from the sun by this angle. The longest day in the northern hemisphere—June 21—occurs when the north pole is most inclined toward the sun.

Any building situated between latitudes 23 1-2 north and 23 1-2 south of the equator, will receive the rays of the sun at meridian (high twelve or noon) from the north at some time during the year. King Solomon's Temple at Jerusalem, being in latitude 31 degrees 47 seconds north, lay beyond this limit. At no time in the year, therefore, did the sun or moon at meridian "dart its rays into the northernly portion thereof."

As astronomy in Europe is comparatively modern, some have argued that this reason for considering the North, Masonically, a place of darkness, must also be comparatively modern. This is wholly mistaken—Pythagoras (to go no further back) recognized the obliquity of the world's axis to the ecliptic, as well as that the earth was a sphere suspended in space. While Pythagoras (510 B. C.) is much younger than Solomon's Temple, he is almost 2,000 years older than the beginnings of astronomy in Europe.

The "world celestial and the world terrestrial" on the brazen pillars were added by modern ritual makers. Solomon knew not them, but contemporaries of Solomon believed the heavens to be a sphere revolving around the earth. To them the earth stood still; a hollow sphere with its inner surface dotted with stars revolving about the earth. The slowly turning "celestial sphere" is as old as mankind's observations of the "starry decked heavens."

It is to be noted that terrestrial and celestial spheres are both used as emblems of universality. These are not mere duplications for emphasis; they teach their own individual part of "universality." What is "universal" on the earth—as for instance, the necessity of mankind to breathe, drink water and eat in order to live—is not necessarily "universal" in all the universe. We have no knowledge that any other planet in our solar system is inhabited—what evidence there is is rather to the contrary.

We have no knowledge that any other sun has any inhabited planets in its system. Neither have we any knowledge that they have not. If life does exist in some other to us unknown world, it may be entirely different from life on this planet. Hence a symbol of universality which applied only to the earth would be a self-contradiction.

Real universality means what it says. It appertains to the whole universe. While a Mason's charity, considered as giving relief to the poor and distressed, must obviously be confined to this particular planet, his charity of thought may, so we are taught, extend "through the boundless realms of eternity."

Hence "the world terrestrial" and "the world celestial" on our representations of the pillars, in denoting universality mean that the principles

of our Order are not founded upon mere earthly conditions and transient truths, but rest upon divine and limitless foundations, coexistent with the whole cosmos and its Creator.

We are taught of the "All Seeing Eye whom the sun, moon and stars obey and under whose watchful care even comets perform their stupendous revolutions." In this astronomical reference is, oddly enough, a potent argument, both for the extreme care in the transmission of ritual unchanged from mouth to ear, and the urgent necessity of curbing well-intentioned brethren who wish to "improve" the ritual.

The word "revolution" in this paragraph (it is so printed in the earliest Webb monitors) fires it as a comparatively modern conception. Tycho Brahe, progenitor of the modern maker and user of fine instruments among astronomers, whose discoveries have left an indelible impress on astronomy, made no attempt to consider comets as orbital bodies. Galileo thought them "emanations of the atmosphere."

Not until the seventeenth century was well under way did a few daring spirits suggest that these celestial portents of evil, these terribly heavenly demons which had inspired terror in the hearts of men for uncounted generations, were actually parts of the solar system, and that many if not most of them were periodic, actually returning again and again; in other words, that they revolved about the sun.

Obviously, then, this passage of our ritual cannot have come down to us by a "word of mouth" transmission from an epoch earlier than that in which men first commenced to believe that a comet was not an angury of evil but a part of the solar system.

The so-called "lunar lodges" have far more a practical than an astronomical basis. In the early days of Masonry, both in England and in this country, many if not most lodges, met not on dates fixed in advance, but according to the time when the moon was full; not because the moon "governed" the night, but because it illuminated the traveler's path! In days when roads were but muddy paths between town and hamlet, when any journey was hazardous and on black nights dangerous in the extreme, the natural illumination of the moon, making the road easy

to find and the depredations of highwaymen the more difficult, was a matter of some moment!

One final curious derivation of a Masonic symbol from the heavens and we are through. The symbol universally associated with the stewards of a Masonic lodge is the cornucopia.

According to the mythology of the Greeks, which goes back to the very dawn of civilization, the god Zeus was nourished in infancy from the milk of the goat, Amalthea. In gratitude, the god placed Amalthea forever in the heavens as a constellation, but first he gave one of Amalthea's horns to his nurses with the assurance that it would forever pour for them whatever they desired!

The "horn of plenty", or the cornucopia, is thus a symbol of abundance. The goat from which it came may be found by the curious among the constellations under the name of capricorn. The "Tropic of Capricorn" of our school days is the southern limit of the swing of the sun on the path which marks the ecliptic, on which it inclines first its north and then its south pole towards our luminary. Hence there is a connection, not the less direct for being tenuous, between our stewards, their symbol, the lights in the lodge, the "place of darkness" and Solomon's Temple.

Of such curious links and interesting by-paths is the study of astronomy and its connection with Freemasonry, the more beautiful when we see eye to eye with the Psalmist in the Great Light; "The heavens declare the glory of God and the firmament sheweth his handiwork."

A Tribute to Confucius

By THEODORE E. SIMMANG, 32°, K.C.C.H.

In the early part of the 6th century, B. C., there lived in Tsow (Chow) District, in Shantung, a military officer of Ancient China, whose daring and feats of strength had attracted Imperial recognition. Shu-iang Heih, the father of Confucius, one of the K'ung clan, was of illustrious lineage. Ancient historians traced the line direct to the Imperial House; and the ancestors wore honorable names. Shu-Liang Heih had been blessed with nine daughters and but one son to carry on the family name. This son was a cripple; and custom decreed that the male line must not disappear. Three daughters of a member of the Yen clan allowed their father to decide which should marry the officer, then seventy years of age. The lot fell to the youngest; and the year following brought to the world that immortal sage, Confucius.

In the third year of infancy, Confucius' father departed this life for eternal abodes. No provision had been made for the family; and Chintsa and her precious infant faced poverty. Early records of his life having been destroyed by the cruel edict requiring all books to be burned, we may fancy their sufferings. The Heavenly Emperor who built the Great Wall of China im-

mortalized himself in the snaky dragon which skirts China's mountain tops; but denied to the world much history of the Sage. At the age of five or six, people noticed the child's fondness for pastimes which contemplated sacrificial ceremonies. At fifteen years his mind was bent on learning, and knowledge was eagerly devoured. Confucius was married at nineteen years of age, one son and two daughters blessed his union. Poverty and anguish of want still stalked him; and he was obliged to accept mean employment. He is said by Mencius to have been keeper of stores, and later on superintendent of herds. He discharged well these humble duties: meanwhile enriching his mind by study. His semi-official employment unconsciously made the Sage a student of government and polities; and his honesty in the discharge of public trust gave him vision to see its value.

There gathered around the eminent scholar in the humble beginning of his career as teacher, young men eager to learn. These were interested in principles of conduct and good government. The sage accepted none who were not earnest and sincere and who did not continue so. He rejected none too poor to pay him for instruction. No lesson was re-

peated; and the student was required to think and reason for himself. Logic and judgment were emphasized.

When but twenty-four years of age, his mother died. All that was mortal of the beloved Ching-tsai, was laid in the same grave with that of his father. The urge for travel to distant places and to teach had already come to the teacher. He therefore decided to mark the last resting place of his parents. He built a mound to mark the spot; and for three years mourned their loss.

He continued his study of ancient history and music. A state official furnished the means for Confucius to go to the capital of the kingdom, where he examined the imperial library. While so engaged, Confucius met Lao-Tsze, the father of Taoism, and was much impressed by his meeting. Towards the end of the year the ruler of the state fled its borders. True to his superior, Confucius followed. There, for more than fifteen years, he studied, taught, and acquired disciples.

The Magistracy of the city of Chung-tu was offered him at the age of fifty-two. Immediately the manners and social intercourse of the people changed. He was promoted by a younger brother of his former superior with whom he had fled to the place of his Magistracy. Eventually he eliminated crime after his appointment as Minister of Crime. His first step was the prosecution of a high state officer for peculation. Disarmament was commenced by dismantling the fortified cities nearby. The men became loyal and patriotic, the women practiced modesty and virtue; and dishonesty and its attendant evils disappeared.

From near and far, Confucius' praise was heard. The evil statesmen of the adjoining states soon saw that the good influence was widespread. From the State of Lu they sent fine horses and beautiful women trained in dancing and music. These were to attract the attention of the people and divert their minds from the good teachings. The harem overcame the book; and in his fifty-sixth year Confucius departed for a life of wandering. From the bitter experience of seeing worldliness supersede urbanity, he was enabled to extract value. He declared as an Ordinance of Heaven that righteousness and

benevolence should be supreme in relations between ruler and subject, husband and wife, father and son, elder brothers and younger, and friends. The strong belief he had that in a righteous ruler would he find the means of making a righteous people, led him to point to bygone rulers of ancient days. But the beauty of the harem had won its day in his chosen State, and the rulers would not listen.

With him always were seventy or eighty scholars of extraordinary talent, who valued every word that fell from his lips. How the Sage refused to shoot at a bird, or to fish with a net, so as not to take unfair advantage against them, they noted. His conduct in public and in private; his table manners; his respect of the aged and the mourner; his openness of speech and character; all these and more did they contemplate and emulate. These disciples were the voices which echoed the greatness of their teacher throughout the land.

Leaving the State of Lu at fifty-six years, he did not return thence until he was about seventy. During that absence he traveled and sought princely assistance to establish perfect government. But they turned deaf ears on his exhortations to honesty and perfection. The following year, his son died. Although the death of Confucius' wife many years before the demise of his beloved son told heavily on the Sage, yet he mourned more for his mother and his most beloved disciple, Yen Hwui, in B. C. 481. In the anguish of his heart, he cried out that Heaven was bringing destruction upon him, in taking these away from his side.

The sensitive spiritual nature of Confucius was so attuned with that of the Divine that he foretold his own death. In the springtime of the year '78 B. C., he arose one morning after having had a restless night. Dreams had troubled him. The end of the previous year saw the death of another beloved disciple, Tze-lu; and his soul was troubled. Tze-kung, another disciple, overheard his Master murmuring to himself: "The wise man must wither away like a plant." "No intelligent ruler arises to take me as his master. My time has come to die." Within seven days his spirit passed to the Great Beyond, his soul bitter with disappointment, and no wife or child to say farewell. He died

peacefully in the thought that he had served his Master conscientiously.

Disciples bestowed their affection upon his remains by holding a great public funeral; and mourning him for nearly three years. Immediately after his death, his worth was acknowledged; and his grave became a shrine.

Two hundred and twenty-five years later the Chow dynasty was overthrown by the first Ts'in Emperor. Disciples of Confucius were obstacles to his destructive ambitions. Seeking to wipe out the memory of the Sage, he burned all the ancient books and buried alive Confucius' followers whom he was able

to find. But tyranny must end, and before long the Han dynasty overcame Ts'in's, and did honor to China's great teacher. Decaying dynasties, tottering imperial thrones, the disappearance of the dragon, and the rising sun of republican governments, only added glory to his name.

He laid no claim to divine relations, but said he was only a mouth-piece to convey thoughts. He held that men would find within themselves the rule of life for them and their relations. He enunciated the ancient rule that men's lives must be circumscribed and limited by the compasses and the square.

Lodge Charity or Whoopee

WHICH OF THESE IS HIGHEST FUNCTION OF THE MASONIC LIFE?

Which is the most important function of a Masonic lodge? There must be, in the very nature of our fraternal life, some one object transcending all others in its importance and deemed superlatively essential to maintenance of the brotherly relationship. Yet the answers to such a question as propounded above, if it were possible to poll the average lodge, would vary greatly. It is likely that two objects would, beyond all others, receive a majority of the votes thus cast by the brethren. The contest of opinion would be between those who hold that "the purposes of refreshment and the promotion of fraternal intercourse" are all-important, and those others who believe that Masonic charity is the most important charge laid upon the thought, the efforts and the funds of a Masonic lodge.

There are few lodges so fortunately situated as to possess charity funds as an invested endowment, kept apart and immediately available for purposes of aid and assistance. Dependence must be put upon the resources of the bodies as derived from the dues and fees received. Some governing bodies have wisely held that the fees are to be thus earmarked for charity, and that the lodges must meet all expenses from the dues paid. This has been found to discourage the establishment of new lodges whenever some ambitious brother or group has ambition for office-holding. But all grand lodges, including our own, do recognize the paramountcy of calls upon the charity of the lodges. Thus in Section 346 of the Blue Book of this jurisdiction it is declared: "When a brother applies for relief the only question is: Is he in good standing

means be available to meet a sudden call or to withstand the strain of caring for one through a lingering illness. It is true that Freemasonry is not a beneficial society, in the meaning that it exacts payments, so proportioned that annuities can be paid or insurance policies mature upon death. But from the first showings of the Craft it is found that charity, as that word may be used to signify relief and succor to those of the relationship who may suffer from life's vicissitudes, has been strongly emphasized, and is expressed in all teachings of the fraternity.

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MASONIC CRAFTSMAN

and in actual distress? It is no time to discuss whether he is worthy or not, or whether or not the distress is caused by his own dissipation or extravagance." Elsewhere it is said that "the right of relief is absolute, regardless of whether the jurisdiction from which the applicant hails reimburses it or not." Thus is emphasized the foremost duty of the Craft. Such language makes charity a first charge and inescapable duty resting upon the lodge.

But, as the matter really works out, many of the lodges, if appealed to by a worthy brother in distress, are forced to acknowledge themselves entirely destitute, and thus are humiliated by being unable to fulfill the emphasized duty of the fraternity.

As a consequence there is more and more a reference of all appeals to the convenient Board of Relief, or, in last resort, to the grand lodge. It seems to be thought that the small amount paid to a centralized relief board satisfies all requirements, and that the contributing bodies are thereby relieved from all further responsibility. However, it is found, as matters stand, that every agency for dispensing Masonic relief, including the Grand Lodges, are being hard pressed for funds to meet an ever-increasing need. Appropriations that until lately were ample, even generous to an extreme, are with each passing year showing a greater insufficiency, and in some cases are already inadequate. What is to be the outcome?

"We require that every Lodge in our jurisdiction shall care for its own to the utmost limit, and to answer all calls for charity directly made." Thus was expressed the policy of Massachusetts masonry, as expressed by its grand master, in recent conversation with this writer. Brother Dean stated further that Grand Lodge came to the rescue only when the Lodge had exhausted every resource. Such policy is more and more coming into effect. In the very nature of things the rapidly increasing demands for Masonic relief must be put back where they of right belong, upon the lodges. For these are, by any method of figuring, the sole source of revenues, however these may reach distribution through other agencies.

Whether by legislation or necessity, or most probably by legislation

following a proven necessity, the constituent lodges will be forced to revise their present methods and allocation of existing funds. Dues must be increased or economies effected. The necessary expenses of a lodge are to a large extent fixed. These will vary only as may be the size and habits of the lodge. When the pinch comes, as it has already come in many cases, with a falling off in petitions and wholesale suspensions for non-payment of dues, there must of necessity come an adjustment of expenditures to match the income. Apparently the most drastic trimming will be applied to the amounts now allowed "for purposes of refreshment and the promotion of fraternal intercourse."

Considering such expenditures, and confining this phase of our inquiry to the California situation, one becomes aware of a startling disproportion of lodge funds allowed for social purposes and the providing of entertainment. The allotments for Masonic charity are unspecified and are usually conspicuous because of their absence. By provisions of law our lodges are allowed *twenty per cent of gross receipts* for the purposes indicated. The expenditures are solely at the discretion or the whim of the Master. But if one presiding officer should, during his term, determined to save, with the proverbial "rainy day" in mind, and does not use the full amount thus earmarked for social features and functions, the lodge treasury is not thus surely and permanently benefited. For the next Master, being more liberal or more reckless in disposition, can not only spend the full amount accruing during his year, but may add thereto whatever sum his predecessor will have saved. Such system is a direct encouragement to extravagance, for who would care to economize that another may have more with which, perhaps, to "make whoopee?" The plan also, by giving authority for uncontrolled expenditure in the matter of entertainment for its members and friends, fosters the mistaken idea that the principal and most important function of a Masonic lodge is along such line. Disguise the disagreeable conclusion as we may, the better things of the Craft are in consequence of such wrong-headed course, lost sight of or ignored.

To emphasize what has here been said the following figures have been prepared by a competent brother, and are submitted as furnishing food for thought. They represent the receipts and expenditures of an average or typical lodge of five hundred members. Many of the items, being subject to variation, are estimated. But such estimates are believed to be rather under than above the average. A liberal allowance for fees is also given, according to present conditions.

FIGURES OF LODGE INCOME

Fees for degrees (15 candidates)	\$1,500.00
Dues—440 paying members	5,280.00
Fifty life members—interest on funds invested ...	375.00

Total income \$7,155.00

LODGE EXPENDITURES

Rent—Hall at \$75 per month	\$ 900.00
Secretary's salary at \$75	900.00
Tyler's salary at \$40	480.00
Music at \$30	360.00
Laundry	75.00
Stationery—Printing and supplies, including bulletin	500.00
Postage	250.00
Flowers	100.00
Advertising lodge meetings	100.00
Insurance	10.00
Grand lodge, school week	20.00
Past Master's jewel, etc.	300.00
Christmas donations (Masonic Homes, etc.)	30.00
Dues Masters' and Wardens' Ass'n and Secretaries' Ass'n	30.00
Grand lodge dues, \$1.60 per member	784.00
Dues Board of Relief, 25 cents per member	122.50
Social and Education, 20 per cent of gross income	1,431.00

Total expenditures \$6,342.50

Balance for the "greatest of these is charity" \$812.50

This last amount may look sufficiently large as expressed in the aggregate. But reduce the figures to a monthly allowance, and it works out to \$72.50. And in almost every lodge of a membership typified and established for years there come calls

for relief, requiring more for the single case than is thus allotted. Again reduce the figures given to fit a lodge of one hundred members, and the quota available for charity would be too pitiable for serious expression.

It goes without saying that the great body of Masons may be careless, but we can not believe them intentionally negligent of duty or deliberate shirkers of duty. They are as truly sympathetic as other men, and as quick to answer the call for help as any. But they have thus far been content to live in their lodges from hand to mouth. The disagreeable things that are, or that are likely to arise, are pushed into the background of consciousness. "Sufficient unto the day is the evil thereof" is accepted as economic doctrine, and as such is manifestly unsound. The prudent man, regulating his individual affairs, prepares in so far as is possible for the contingencies that may arise. Adverse fortune does not find him utterly unprepared. But these same cautious men, in their collective groups, oblige themselves to serious duties, and then fail to make adequate provision for meeting these as they may arise. Or they "pass the buck" to other agencies, not always equipped for assuming the responsibilities.

It is well to seriously consider for what purposes the greater part of the funds, as allotted in largest proportion, are being expended. The harassed Master, having been bred to acceptance of a narrow, unthrifty and profitless system, can conceive of no other method to interest his members than by attraction of the frequent feed and forms of shoddy entertainment. Too many brethren, also unaware of the real purposes and mission of Masonry, and having paid dues for the current year, seem to expect that all or most of such expenditure shall be returned to them in food or frolic. This will, of course, be hotly denied, but "by their works shall ye know them."

Grand lodge has listened to the pleas of those who see no more than amusement in the lodges. The governing body has aided in placing a very low valuation on the Craft, and the fraternity suffers in consequence. It is perhaps true that the easiest way out was taken, in answer to what was regarded as the prevailing sentiment.

At any rate a disproportionate part of Lodge resources are devoted to purposes that fail even of their low intention. For the efforts made to increase interest and attendance are already stale, and fail to attract as was hoped. Hence there is a strain-

ing for the ultra, the bizarre and even the questionable in lodge entertainments. Meanwhile one of the greatest claims for Masonic existence, honored through all the years, is being well-nigh starved.—J. E. M. in *The Masonic World*.

What Grand Lodge Is

By the GRAND MASTER OF NEW YORK

In celebrating the 150th anniversary of the founding of our grand lodge the Craft will do well to keep in mind that, while a century and a half of continuous existence is something to congratulate ourselves upon, yet it is our grand lodge itself that is of first importance. Back there in 1781 our brethren had one fixed thought: to establish a grand body that, squared with the ancient principles of the Craft, and tested by the attacks of its enemies, would survive. To-day the chief center of interest is not so much an aggregate of years as the thing that has survived—grand lodge.

What did grand lodge mean to our brethren 150 years ago? Certainly it did not mean a power over and outside of themselves, a super-body existing of itself and by itself, accountable only to itself and demanding unquestioned obedience. Rather it meant exactly what it means, and should mean, to-day—

That Grand Lodge is the power by which local lodges exist, not alone in the sense that it issues their charters, but also that it brings to each lodge the strength of the whole Craft.

That grand lodge is the guarantee of Masonic regularity; that without it each lodge would fall a victim to its own local conditions.

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That grand lodge, expressing at it

does the sovereign power of the Craft as a whole, is the source of our laws—equable, sovereign, just.

Upon you, Masons of this jurisdiction, I urge a new pledge of devotion to our grand lodge. Familiarize yourselves with its glorious history, and the secrets of its greatness. Study the lives of its men who kept

if he removes to another state or country.

That Grand Lodge is a center of distribution through which the general Craft can render service to each individual lodge or member, an agency through which the means and ability of all are brought to meet the needs of each.

That grand lodge is the custodian and preserver of our traditions, our customs, our ritual, the great rich inheritance from the past.

Above all things, grand lodge is everywhere within the jurisdiction—wherever a lodge meets, or a brother, perhaps in isolation, is trying to live out the Masonic life. It is not a thing apart, but rather is the whole membership organized to preserve its traditions, protect its interests, and satisfy its needs.

So continuously and uninterrupted has grand lodge answered all the needs of the individual Mason and the lodge, so unchanged have been its tenets during the 150 years of its existence, that a Mason of 1781 coming back to our scene in the year of 1931, would be perfectly at home. Large and prosperous lodges and palatial temples would greet his eye—but the language of the Masonry heard within and without the tiled door would be entirely familiar to him. Fortitude, loyalty, to God and country, courage, devotion to the principles and objects of brotherhood, charity — these ideals, he would find, are no less dear to the Mason to-day than they were to him in that stormy period when he helped back there to bring grand lodge into being.

Finding that Eve was no longer trustworthy and that she had caused Adam to neglect his duty and had let into the lodge those whom he had expelled, the Grand Master then

the faith during the dark days of the Craft, men who in its prosperity held the Craft true to the ancient landmarks. For in their hearts, and in our hearts—there shall we find grand lodge, and not alone in any system of government."

[The above very appropriate remarks of Most Worshipful Charles H. Johnson, written as a message to the

Craft in the great state of New York, with its 376,000 members of the Masonic fraternity are equally applicable to Massachusetts members or for that matter to Masons in all jurisdictions. As a clear statement it is worthy of careful consideration and we are pleased to reproduce it from the columns of the New York Masonic Outlook.]—ED.

There's a Reason Why

(Not vouched for.)

At an anniversary celebration held by the Masons of the city of Austin, Nevada, the orator of the day thus discoursed upon this vexed question.

"Woman sometimes complains that she is not permitted to enter our lodges and work with the Craft in their labors and learn all there is to be learned in the Masonic Institution. We will explain the reason. We learn that before the Almighty had finished his work, he was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam (who was the first Mason) and had erected for him the finest Lodge in the world called Paradise No. 1. He then caused all the beasts of the field and the fowls of the air to pass before Adam so that he might name them, a piece of work he had to do alone, so that no confusion might thereafter arise from Eve, whom he knew would make trouble if she were allowed to participate in it, if he created her beforehand.

He called for the senior and junior wardens, who had neglected to guard the door and found them absent. After searching for a time he came to where they were hid and demanded of Adam what he was doing there instead of occupying his official station. Adam replied that he was waiting for Eve to call the Craft from refreshment to labor again and also that the Craft was not properly clothed, which they were then making provisions for. Turning to Eve he asked her what she had to offer in excuse for her unofficial and unmasonic conduct. She replied that a fellow passing himself off as a grand lecturer had been giving her instructions and that she thought that there was no harm in learning them. The Grand Master then asked her what had become of his gavel. She replied that she did not know unless the fellow had taken it away with him.

Adam being very much fatigued with labors of his first task fell asleep and when he awoke he found Eve in the lodge with him. Adam, being senior warden, placed Eve as a pillar of beauty in the south, and they received their instructions from the Grand Master in the East, which when finished, Eve immediately called the craft from labor to refreshment. Instead of attending to the duties of her office as she ought, she left her station, violated her obligations, and let in an expelled Mason, who had no business there, and

closed the lodge and turning them out he set a faithful tyler to guard the outer door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason in order to get reinstated again. Not so with Eve, she got angry about it and commenced raising Cain. Adam, on account of his reformation, was permitted to establish lodges and to work in the lower degrees and while Eve was allowed to join in the works of charity outside, she was never again admitted to assist in the regular work of the lodge. Hence the reason why woman cannot become a Mason.

JUBAL AND TUBAL-CAIN

Jubal sang of the wrath of God
And the curse of thistle and thorn,
But Tubal got him a pointed rod
And scrambled the earth for corn.
Old—old as that early mould,
Young as the sprouting grain—
Yearly green is the strife between
Jubal and Tubal Cain.

Jubal sang of the new found sea,
And the love that its waves divide;
But Tubal hollowed a fallen tree
And passed to the farther side.
Black, black as the hurricane wrack,
Salt as the undermain—
Bitter and cold is the hate they hold
Jubal and Tubal Cain.

Jubal sang of the golden years,
When wars and wounds should cease;
But Tubal fashioned the hand-flung spears
And showed his neighbours peace.

New, new as the nine-point-two,
Older than Lamech's slain—
Roaring and loud is the feud avowed
Twixt Jubal and Tubal Cain.

Jubal sang of the cliffs that bar
And the peaks that none may crown;
But Tubal clambered by jut and scar,
And there he builded a town.
High, high as the snowsheds lie,
Low as the culverts drain—
Wherever they be they can never agree—
Jubal and Tubal Cain.

**OCTOBER ANNIVERSARIES**

James Boswell, master of Canongate Kilwinning Lodge, Edinburgh, Scotland, was born in that city October 29, 1740.

Jabez Bowen, Grand Master of Rhode Island (1794-98), received the entered apprentice degree in St. John's Lodge, Providence, R. I., October 4, 1758.

Peyton Randolph, first president of the Continental Congress, died at Philadelphia, Pa., October 22, 1775. The records of the lodge at Williamsburg, Va., state that he appeared at a meeting in 1774, and presided as Provincial Grand Master.

Lorenzo Dow, a noted preacher and member of St. Alban's Lodge No. 6, Bristol, R. I., was born at Coventry, Conn., October 16, 1777.

Brig. Gen. John Paterson, who served in the American Revolution, was first master of Washington Lodge No. 10, a traveling lodge, the charter of which was granted October 6, 1779.

Richard Johnson, ninth Vice President of the United States (1837-41) and a member of Hiram Lodge No. 4, Frankfort, Ky., was born at Bryant's Station, Ky., October 17, 1780.

Gen. Alexander Scammel, who was fatally wounded at the Battle of Yorktown, died at Williamsburg, Va., October 6, 1781. He was a member of St. John's Lodge No. 1, Portsmouth, N. H.

William Hooper, a signer of the Declaration of Independence, and member of Hanover Lodge, Masonborough, N. C., died at Hillsboro, N. C., in October, 1790.

Lyman Hall, a signer of the Declaration of Independence, and Governor of Georgia (1783), died in Burke County, Ga., October 19, 1790. It is thought that he was a member of Solomon's Lodge in Savannah, but as the records of this lodge from 1734 to 1784 were practically all destroyed by the British, his membership cannot be substantiated.

John Law, a celebrated jurist and Congressman from Indiana, was born at New London, Conn., October 28, 1796, and died at Evansville, Ind., October 2, 1848.

tober 7, 1873. He was a member of Vincennes (Ind.) Chapter, R. A. M.

Simeon Thayer, an officer of the famous "Rhode Island Line" during the American Revolution, and a member of St. John's Lodge No. 1, Providence, R. I., died in that city October 21, 1800.

Capt. Meriwether Lewis, of the Lewis and Clark Expedition, died near Nashville, Tenn., October 11, 1809. He was private secretary to President Jefferson (1801-03), was first Governor of the Louisiana Territory (1807) and first master of St. Louis (Mo.) Lodge No. 111 in 1808.

Henry L. Palmer, Grand Commander of the Northern Masonic Jurisdiction for 30 years, was born at Mt. Pleasant, Wayne County, Pa., Oct. 18, 1819. On October 20, 1846, he became an active member of the Supreme Council.

Gen. Simon Cameron, Secretary of War under President Lincoln (1861-62), and U. S. Minister to Russia, became a member of "Holy and Undivided Trinity" Commandery, K. T., Harrisburg, Pa., October 25, 1826.

William Sewall Gardner, Grand Chancellor of the Southern Supreme Council, received the thirty-third degree at Washington, D. C., October 22, 1890.

Charles E. Rosenbaum, Lieutenant Grand Commander of the Southern Supreme Council, and dean of that body, was elected a Knight Commander of the Court of Honour, October 18, 1893. On October 24, 1895, he received the thirty-third degree, and on October 25, 1901, became an active member of the Supreme Council.

Samuel Ringgold, artillery officer in the War of 1812, and member of Congress from Maryland, died at Frederick, Md., October 18, 1829. He was a member of Comfort Lodge No. 143, Old Point Comfort, Vt.

William Blackstone Hubbard, Grand Master of Ohio (1850-53), and fifth Grand Master of the Grand Encampment, K. T., U. S. A., (1847-59) was knighted in Lancaster (Ohio) Encampment, October 21, 1842.

Capt. John W. Geary, Governor of Kansas (1856-57) and Governor of Pennsylvania (1867-73) was knighted in Pittsburgh (Pa.) Commandery No. 1, K. T., October 2, 1848.

John Sartain, distinguished artist and engraver, became a member of Franklin Lodge No. 134, Philadelphia,

Pa., October 31, 1848, later serving as master.

John Quincy Adams Fellows, Grand Master of Louisiana (1860-66), helped to organize Orleans Council No. 4, R. & S. M., New Orleans, La., October 6, 1855.

Louis McLane, Secretary and the Treasury (1831-33) and Secretary of State (1833-34) under President Jackson, and president of the Baltimore and Ohio Railroad (1837-47), died at Baltimore, Md., October 7, 1857. He was a member of Lafayette Lodge No. 14, Wilmington, Del.

Warren LaRue Thomas was knighted in DeMolay Commandery No. 12, K. T., Louisville, Ky., in October, 1872. In October, 1877, he received the thirty-second degree at Louisville; on October 17, 1877, became Grand Master of the Grand Council, R. & S. M., of Kentucky; on October 18, 1880, was elected Grand High Prioress of the Grand Chapter, R. A. M., and on October 20, 1880, became Grand Master of the Grand Lodge of Kentucky.

Trevonian William Hugo, Grand Chancellor of the Southern Supreme Council, received the thirty-third degree at Washington, D. C., October 22, 1890.

William Sewall Gardner, Grand Master of Massachusetts for several terms, and eighth Grand Master for the Grand Encampment, K. T., U. S. A., was born at Hallowell, Me., October 1, 1827. He was a Masonic writer and historian of note.

Samuel Ringgold, artillery officer in the War of 1812, and member of Congress from Maryland, died at Frederick, Md., October 18, 1829. He was a member of Comfort Lodge No. 143, Old Point Comfort, Vt.

William Blackstone Hubbard, Grand Master of Tennessee (1879), received the 32d degree at Nashville, Tenn., October 29, 1899, and on October 19, 1905, became a 33d degree Mason.

Francis E. Warren, first Governor of Wyoming (1890), and for many years U. S. Senator from that state, was elected a Knight Commander of the Court of Honour October 22, 1901, receiving the thirty-third degree seven years later.

Lloyd E. Smith, Deputy of the Southern Supreme Council in West Virginia, became a Knight Commander

of the Court of Honour October 19, 1911.

Warren S. Seipp, Grand Master of Maryland for ten terms, was elected Knight Commander of the Court of the thirty-third degree October 24, Honour October 19, 1911, and received 1913.

Alexander G. Cochran, Grand Chamberlain of the Southern Supreme Council, became an active member of that body October 17, 1917.

Edwin Denby, Secretary of the Navy under President Harding, received the thirty-second degree at Detroit, Mich., October 24, 1906.

William G. Conley, Governor of West Virginia, received the thirty-second degree at Wheeling October 30, 1913. On October 16, 1917, he was elected to receive the rank and decoration of Knight Commander of the Court of Honour.

Charles B. Hanford, noted Shakespearian actor, and director of work for Albert Pike Consistory, Washington, D. C., died in that city October 19, 1926.

Doyle E. Carlton, governor of Florida, received the thirty-second degree at Tampa, October 20, 1916.

Earle B. Mayfield, former U. S. Senator from Texas, was elected to receive the rank and decoration of Knight Commander of the Court of Honour, October 21, 1919.

Austin Peay, Governor of Tennessee (1923-27), and a member of Clarkesville (Tenn.) Lodge No. 89, died October 2, 1927.

Theodore E. Burton, who served in both Houses of Congress for many years, representing the state of Ohio, died at Washington, D. C., October 28, 1929. The funeral services were conducted by the Knights Templar at Cleveland, Ohio.

LIVING BRETHREN

George Washington Finley (Te-wah-quah-ke-mon-goh), chief of the Piankeshaws, and one of the few full-blooded Indians to attain the thirty-second degree, was born near Paola, Miami County, Kans., October 7, 1859.

Fred W. Green, Governor of Michigan, was born at Manistee, October 20, 1872, and received the thirty-second degree at Detroit in October, 1928.

Harry F. Byrd, former Governor of Virginia, received the thirty-second degree in the Washington Memorial at Alexandria, October 18, 1929.

Walter H. Newton, secretary to President Hoover, was born at Minneapolis, Minn., October 18, 1880, and is a member of both York and Scottish Rites and the Mystic Shrine.

Rear Admiral Richard E. Byrd was born in Winchester, Va., October 25, 1888, and is a member of Kane Lodge No. 454, New York City, and Washington (D. C.), Chapter No. 3, National Sojourners.

Charles S. Lobingier, former Deputy of the Southern Supreme Council in the Philippines and China, was elected a Knight Commander of the Court of Honour October 22, 1901. On October 24, 1913, he attained the thirty-third degree, and on October 20, 1925, re-

ceived the Grand Cross of the Court of Honour.

William Turner Morris, former Deputy in West Virginia of the Southern Supreme Council, received the thirty-second degree at Wheeling, October 23, 1901. On October 22, 1913, he was elected Knight Commander of the Court of Honour, and on October 19, 1917, received 1913.

Already workmen are busy at Wakefield making bricks by hand from the native clay, to be used in the restoration of the house. As soon as the monument is removed the work of building a replica of the old house will be undertaken as well as the restoration of the grounds. This work is being done in co-operation with the Wakefield National Memorial Association, and is planned for completion before the celebration of the Bicentennial of the birth of Washington in 1932.

Many plans are being made that the celebration of the Bicentennial will be a nation-wide event. Organizations and communities are asked to co-operate to assure the success of the undertaking and Masons especially should take an active part, as the fraternity played a great part in Washington's life.

SECRETARY REACHES 83D YEAR

Having served almost a quarter of a century as secretary of the Scottish Rite Bodies of Kansas City, Mo., and lived many more than the allotted three score and ten years is the record of O. P. Bloss, of that city, who celebrated his 83rd birthday recently.

Mr. Bloss is now spending his spare time writing a history of his life, which has been unusually rich in adventure and experience. At 14 he was a drummer boy in the Civil War; at 26 vice-consul general of the United States at Montreal; later a secret agent for the treasury department, a real estate man, manager of the pioneer merchandising company, and secretary to two mayors of Kansas City.

CLERGYMEN AS MASTERS

The unique distinction of having five of its forty lodges headed by clergymen is held by Somerset Masonic Province, London, Eng. The list of these lodges and their clerical masters include the following: Lodge of the Perpetual Friendship No. 135, Bridgewater, master, the Rev. S. B. Berry; Rural Philanthropic Lodge No. 291, Highbridge, master, the Rev. Prebendary Porcher; Lodge of Honor No. 379, Bath, master, the Rev. C. H. Simmons; the Royal Clarence Lodge No. 976, Bruton, master, the Rev. T. Griffiths, and Alfred and Guthrum Lodge No. 4535, Wedmore, master, the Rev. E. B. Rothwell.

MASONIC LOYALTY

In spite of the much talked of trade depression, unemployment and hard times prevalent in England, it appears that the members of the Masonic Fraternity in that country are no less gen-

eral of the Court of Honour October 19, 1911.

Warren S. Seipp, Grand Master of Maryland for ten terms, was elected Knight Commander of the Court of the thirty-third degree October 24, Honour October 19, 1911, and received 1913.

Alexander G. Cochran, Grand Chamberlain of the Southern Supreme Council, became an active member of that body October 17, 1917.

Edwin Denby, Secretary of the Navy under President Harding, received the thirty-second degree at Detroit, Mich., October 24, 1906.

William G. Conley, Governor of West Virginia, received the thirty-second degree at Wheeling October 30, 1913. On October 16, 1917, he was elected Knight Commander of the Court of Honour.

Joseph T. Robinson, former Governor of Arkansas, and U. S. Senator from that state, received the thirty-second degree at Little Rock October 24, 1906.

William G. Conley, Governor of West Virginia, received the thirty-second degree at Wheeling October 30, 1913. On October 16, 1917, he was elected Knight Commander of the Court of Honour.

Harry Houdini, famous illusionist, became a life member of St. Cecile Lodge No. 568, New York City, October 30, 1923. His death occurred at Detroit, Mich., October 31, 1926.

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Manuel L. Quezon, Past Grand Master of the Philippine Islands, and president of the Philippine Senate, was elected to receive the rank and decoration of Knight Commander of the Court of Honour October 21, 1919.

Claudius H. Huston, former chairman of the Republican National Committee, received the thirty-third degree in the Southern Jurisdiction October 24, 1919.

Alexander B. Steuart, former deputy in Northern Florida for the Southern Supreme Council, received the thirty-third degree at Washington, D. C., October 24, 1919.

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Harry F. Byrd, former Governor of Virginia, received the thirty-second degree in the Washington Memorial at Alexandria, October 18, 1929.

Gen. John J. Pershing was elected to receive both the rank and decoration of Knight Commander of the Court of Honor and the thirty-third degree at the session of the Southern Supreme Council, October 22, 1929.

WASHINGTON'S BIRTHPLACE

The contract has been let for the moving of the monument which now stands on the site of Washington's old homestead at Wakefield, Va. This monument, of Barre, Vt., granite, is 51 feet tall, and was erected by the United States Government in 1896, to indicate the birth site. It is being moved to a site nearby that a replica

of the house in which Washington was born may be built on the original location.

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erous in their contributions to the schools and charities sponsored by the Craft. For instance, the total sum collected at the three Institution Festivals—the Royal Masonic Institution for Boys, the Royal Masonic Institution for the Girls, and the Royal Masonic Benevolent Institution—exceeded the collection in 1929 by nearly \$18,000, being approximately \$1,271,000. Besides this there was the sum of slightly over \$100,640 contributed to the Mark Benevolent Fund, being an increase of more than \$29,000 over last year's record.

It is apparent that if the loyalty of the Fraternity's membership in this country equals that of the Fraternity in England, hard times cannot be used as an excuse for not paying dues and making necessary contributions.

CONFERS DEGREES ON TWO GRANDSONS

The pleasure of conferring the Entered Apprentice degree upon his two grandsons, Neil Granberg and Elbert Baird, was accorded to L. E. Robinson, 32°, secretary of Wessington Lodge No. 107, and a past master of that body, at a recent communication of the lodge at Wessington, S. D.

Mr. Robinson is one of the most enthusiastic workers for the Fraternity in that jurisdiction. He is a member of Oriental Consistory, Scottish Rite of Yankton, and although it is 175 miles distant, he manages to attend at least one reunion each year.

N. E. A. STONE LAID

The corner-stone of the new administration building of the National Educational Association in Washington, D. C., was laid by the Grand Lodge of the District of Columbia recently by Col. C. Fred Cook, Acting Grand Master. Used in the ceremonies were the trowel and gavel employed by George Washington in connection with the Masonic ceremonies incident to the laying of the corner-stone of the United States Capitol in 1793. The trowel is now in the possession of Alexandria-Washington Lodge No. 22, of which Washington once served as master, and the gavel owned by Potomac Lodge No. 5. They have been used in laying the corner-stones of the Washington Monument, Lincoln Memorial, and the House of the Temple, headquarters of the Supreme Council Scottish Rite of the Southern Jurisdiction.

In addressing those assembled on this occasion, Miss E. Ruth Pyrtle, first vice-president of the National Education Association, urged the establishment of a National Department, and the equality of educational opportunity throughout the nation. She said in part:

"The date of the laying of this corner-stone marks an important achievement. For years the National Education Association has urged that education have the same recognition that has been given to commerce and to agriculture through federal departments with secretaries in the President's cabinet. The association has also urged that our system of state and federal aid should be readjusted to meet the requirements of the new economic and social conditions of to-day. These are ideals for which you, too, have stood. The pressing need on the part of the nation's children has found a sympathetic response in your hearts. After the most thorough study the best minds of the nation are coming to agree upon this view. Conditions in education are no less grave and difficult than conditions in industry and business. The gravity of the situation should lead the Congress and the President of the United States to hasten the creation of a Department of Education and thus to place the government squarely behind a movement fundamental to the general welfare and to the highest type of citizenship."

The Federal Government should help to work out the great American ideal of equality of opportunity. It should strive for a high level of intelligence rather than to follow the aristocratic plan of centering on the training of potential leaders. A high level of intelligence among our people means much more than a lower level could mean, even though it might have high peaks of leadership here and there.

LAY CORNER-STONE OF NEW SCHOOL FOR GIRLS

The corner-stone of the new Senior School of the Royal Masonic Institution for Girls was laid recently by the Duke of Connaught, Grand Master of the United Grand Lodge of England. The stone was laid in the presence of approximately 3,000 Masons and their friends.

The Royal Masonic Institution for Girls was founded on March 25, 1788. The whole idea and its fulfillment were due mainly to the energy and influence of the Chevalier Bartholomew Ruspini, a well-known Mason of the day. Assistance was given by the Duke and Duchess of Cumberland, the first patron and patroness of the institution.

The new Senior School will be the fourth home of the institution in a period of nearly 150 years. The building fund for the new school was inaugurated in 1923, and, although a balance of some £100,000 is still required before the estimated cost of the complete structure can be met, the committee felt justified in view of the support which has been received, in proceeding with the whole scheme.

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A GOOD LAW

Since time immemorial organizations have attempted to capitalize on the antiquity and good standing of the Masonic Fraternity by the adoption of names similar to that of the ancient Craft. These spurious bodies have caused quite a bit of confusion, and many people have paid for degrees, thinking that they were joining recognized Masonry, only to learn that they had been fooled. New York State has passed a law which should prevent further happening of this kind. The law reads in part:

"No certificate of incorporation of a proposed domestic corporation and no statement and designation of a foreign corporation having the name or names 'Masonry,' 'Masons,' 'Masonic,' 'Freemasons,' 'Free and Accepted Masons,' 'Ancient Free and Accepted Masons,' or the component parts thereof or the significant words therein, whether the same are used in juxtaposition or with interspace, shall be filed or recorded in any office for the purpose of effecting its incorporation, or of authorizing it to do business in this state, unless such certificate, or statement and designation, be accompanied by the consent of the Grand Lodge of Free and Accepted Masons of the State of New York, duly acknowledged by its Grand Master and Grand Secretary."

If other states would pass similar laws there would be fewer spurious Masonic bodies in this country.

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CITY LOAN TO HOSPITAL

A bill providing for a loan of 1,880,000 Reich-Marks to the five Masonic lodges in the city, for the enlargement of the Masonic Hospital in Hamburg, Germany, has been approved, according to the *Hamburger Logenblatt*.

At present the hospital has 75 beds. Room for 152 more beds will now be made. The X-ray department, operating room, confinement department, a sunbath, and dwellings for janitors are to be rebuilt. The bathrooms and the heating plant are to be enlarged and brought up to date.

Not having the money for these improvements, the five lodges asked the city for the support and it was granted. The Senate of Hamburg states that it is in the interest of the state to increase the number of beds in private hospitals in order to relieve hospitals operated by the state. This action by the city would seem to indicate that the activities of Masonry are well thought of in Hamburg.

STATISTICS OF ALIENS FOR CURRENT YEAR

Washington, D. C.—In June last, 30,703 aliens were admitted and 25,284 departed. During the fiscal year just ended a total of 446,214 were admitted—241,700 immigrants and 204,514 non-immigrants—and 272,425 departed—50,661 emigrants and 221,764 non-emigrants—resulting in an increase of 173,789 in the alien population of this country. In the previous fiscal year, the net increase was 226,829, aliens admitted in 1929 numbering 479,327, and departed 252,498.

The number of immigrant aliens admitted dropped from 279,678 in the fiscal year ended June 30, 1920, to 241,700 for the year just ended, a decrease of 37,978, or 13.6 per cent. While immigration from Europe as a whole dropped from 158,598 in 1929 to 147,438 in 1930, a decline of 11,160, or 7 per cent, that from Great Britain and northern Ireland jumped from 23,576 to 36,389, or 54.8 per cent, with that from Italy also showing an increase from 18,008 to 22,327, and the Irish Free State from 17,672 to 17,971.

A record number of aliens were deported last year, the total deportations for 1930 reaching an unprecedented number of 16,631, an increase of 3,723, or 28.8 per cent, over the previous high-water mark of 12,908 reached in 1929.

A HIGH TRIBUTE

High tribute was paid to the Masonic Order in connection with recent services held at Canterbury Cathedral, England, for a special invitation was extended to the Freemasons of Kent to hold a Masonic service in the great

MASONIC CRAFTSMAN

church, which is the head of the Episcopal Sees in that country.

There have, of course, in previous years been many Masonic services there, but they have been held with permission and on the request of the Freemasons themselves. On this occasion the Episcopal authorities approached the Freemasons, and nearly 1,000 brethren from all parts of the country attended.

The sermon was preached by the Bishop of Portsmouth, and the lesson was read by Lord Cornwallis, Deputy Grand Master of the Grand Lodge of England and Provincial Grand Master for Kent.

A day or two after the Provincial Grand Lodge of Kent held its annual meeting, when a donation was voted to the cathedral funds, thus supplementing many previous gifts, including one made 30 years ago of the handsome stained glass window which adorns the east end of the Cathedral Chapter House.

GERMAN LODGE LAYS STONE

Masonry was praised as "an organization that has done as much for the United States as any other in the world," by Rev. Robert H. Harper, Grand Chaplain of the Grand Lodge of Louisiana, at the laying of the corner-stone of the new temple being built at New Orleans, La., by Germania Lodge No. 46. "Masonry is not a religion—it is a system of morality," he said. "It does not order its members to subscribe to a set form of worship—it merely sets their attention toward an open Bible. George Washington was a Mason; many of the signers of the Declaration of Independence were Masons. To-day the world recognizes you as leaders, and is looking toward you as examples."

HELD IN TRURO CATHEDRAL

A recent meeting of the Provincial Grand Lodge of Cornwall was held in Truro, England, the corner-stone of the cathedral there having been laid 50 years ago by the Masons. It was remembered that on that occasion—May 20, 1880—an Especial Grand Lodge of England was opened at the Town Hall, Truro, by the Grand Master, Prince of Wales and Duke of Cornwall (the late King Edward). "Prov. Grand Lodge met at the public rooms, and accompanied the Grand Master and his officers in procession to an enclosure, where a most impressive service was conducted by the Bishop (Dr. Benson), in the presence of an immense gathering of clergy, nobility, and the principal residents of the diocese. The stone was laid by the Grand Master with full Masonic ceremonial."

UNIQUE MEETINGS
Members of the Masonic Lodge, Men of Sussex No. 3712, each year hold a meeting in some part of the county from which their name is derived. This year the meeting was held at Michelham Priory under the banner of Michelham Priory Lodge No. 5059, according to the London *Masonic News*. As its name implies, Michelham Priory is an ancient monastery dating from the early thirteenth century, which, after being in a state of ruin for many years, has recently been restored.

The Priory is situated two and a half miles west of Hailsham. It was founded by the Augustinian Canons in the thirteenth century, and the greater part fell into ruins and part was destroyed by fire, but all has been faithfully restored, including the surviving old portions, so that the Priory is, as nearly as possible, as originally constructed. The River Cricknere feeds a moat, surrounding the whole, which is picturesque with water-lilies and trees. Near by, the old Priory Mill is still in working order. The moat is crossed by a massive stone bridge, beyond which is a solid perpendicular-style entrance tower, from which very fine views of the surrounding country may be had.

QUEEN MAKES GIFT

It was announced at the last Quarterly Communication of the United Grand Lodge of England that Queen Mary had presented to the Grand Lodge and Museum an ivory box of eighteenth century workmanship engraved with various Masonic emblems, obviously of French origin. This has been placed on exhibition in the library.

Resolutions were submitted to the effect that provisions be made to insure a regular system of raising funds to carry on the necessary expenditure incurred in the administration of the Fraternity's affairs, probably by annual assessment on each lodge under the jurisdiction of the United Grand Lodge. Heretofore, the Grand Lodge has relied almost entirely upon voluntary contributions to provide funds to support the various Masonic institutions and meet the administration expenses.

Reports indicate that there is no evidence of declining interest in Masonry in the territory under the Jurisdiction of the Grand Lodge of England, as during the last quarter warrants have been granted to 43 new lodges.

It was announced that communications had been received from 23 Grand Lodges in the United States in response to the Bi-Centenary message of congratulations sent the Grand Lodges in the United States by the Grand Master of the United Grand Lodge of England, the Duke of Connaught. The report stated: "The continually deepen-

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ing friendship and the fellowship of American Freemasons for their English brethren and the abiding loyalty to the true principles of the Craft, are more than ever made evident by these messages, the receipt of which will give great satisfaction to the English brethren." The following Grand Lodges of the United States were given as having sent these responses up to August 30: Arizona, California, Connecticut, Delaware, District of Columbia, Georgia, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Montana, Nevada, New Hampshire, New Jersey, North Dakota, Pennsylvania, Rhode Island, Utah, Virginia, Washington and Wisconsin.

COMMANDER STRESSES LAW OBSERVANCE

Loyalty to the government, law observance and proper education were urged by Grand Commander Leon M. Abbott in his allocution delivered at the 118th annual meeting at Boston, September 16 to 18, of the Supreme Council, 33°, Ancient and Accepted Scottish Rite of the Northern Masonic Jurisdiction, U. S. A. He warned those present to beware of communistic and bolshevistic propaganda — doctrines that would "shatter the very foundations of orderly government and plunge the human race into a mire of animalism." He deplored the fact that a number of daily newspapers in this country seemed to feature in their columns that which is evil over the which is good. He laid emphasis on those who openly boast of their disloyalty to the government and of their defiance of its laws. He concluded: "It behooves every one of us to search our own thoughts and to reappraise our individual duties and responsibilities. Let us find out whether our professed loyalty to our country and to the engagements of honorable men are real or superficial, genuine or hypocritical."

Among the visitors present at the opening session were: the Turkish Ambassador, Ahmed Mouhtar, 33°, active member of the Supreme Council of Turkey; Dr. Alfred E. Webster, 33°, Grand Commander, Alex. Cameron, 33°, Past Grand Commander, and George Moore, 33°, Deputy in Ontario, of the Supreme Council of Canada; Sam P. Cochran, 33°, Grand Prior and Acting Lieutenant Grand Commander, and John H. Cowles, 33°, Grand Commander, of the Southern Supreme Council; William L. Sharp, 33°, Grand Master of the Grand Encampment, Knights Templar, U. S. A., and Esten A. Fletcher, 33°, Imperial Potentate of the Mystic Shrine.

Among those upon whom the thirty-third degree of the Scottish Rite was conferred at this session were: Governor

nor Allen of Massachusetts, Governor Fisher of Pennsylvania, Secretary of Labor Davis, and Herbert W. Dean, Grand Master of the Grand Lodge of Massachusetts.

OLD IRISH MASONIC CHARTER

Belfast, Ireland—At a recent Masonic service held under the auspices of Ballynahinch Masonic Lodge No. 301 in the Parish Church of that place, a time-stained piece of parchment, the charter of a lodge founded in Ballynahinch in 1766, was shown from the pulpit to a crowded congregation of Masons from all parts of the Province. The parchment, upon being closely examined, was found to be in a good state of preservation, and is considered quite a unique possession.

The sermon on the occasion was preached by Rev. W. H. A. Lee, 18°, rector of Ahogill, County Antrim. Applying the lessons of the building of King Solomon's Temple to Christian teaching and conduct, the clergyman emphasized that as Masons his auditors were moral builders endeavoring to build up an imperishable structure of character.

VISITS NEAR EAST

At a recent meeting of the Supreme Grand Chapter, Royal Arch Masons of England, the Grand Scribe, Sir Philip Colville Smith, who is also Grand Secretary of the United Grand Lodge, read the report of the deputation to the Near East a few months ago, headed by himself, according to Dudley Wright, Masonic historian. The first call was at Istanbul, as Constantinople is now known, where the Oriental Chapter was consecrated with due solemnity. The following day a visit was paid to Oriental Lodge, and it is interesting to note in this connection that in 1861 the English lodges in Turkey were united in a District Grand Lodge under the British Ambassador, Sir Henry Bulwer, as District Grand Master. Oriental Lodge, the only one left of the original lodges in the district, is in its sixty-seventh year, and is described as being "full of vitality and keenness," while the loyalty of the brethren to the Grand Master and Grand Lodge was amply evidenced by the enthusiasm with which the party of Grand Secretary was received.

The deputation visited Megiddo, where the wonderful results of the excavation work which has brought to light King Solomon's stables for horses and chariots was shown. At Jerusalem the Lodge of the Four Hills was consecrated. The Masonic Hall is within a stone's throw of the temple area, and was built by the German Emperor for the Knights of St. John, but

was taken after the war by Major Cowell for Masonic purposes.

The deputation had the interesting experience of attending King Solomon's Quarries Lodge of Mark Master Masons. The meeting was held in the actual quarries situated underground, beneath the very heart of Jerusalem. After leaving Jerusalem they motored by the way of Nazareth to Tiberias, and on the following day to Damascus. From there they went to Baalbek and saw the colossal ruins, then on to Cyprus where the members of the deputation assisted in the ceremony of installation in St. George's Lodge, founded in 1905, when Mustafa Fuad Zial, a Turk and a judge of the island, was installed as master.

IRISH MASON'S GIFT

A gift has been received by the United Grand Lodge of England from the Grand Lodge of Ireland of a photograph of that portion of its official records which includes the text of the minutes of a conference held in the Freemason's Hall, London, on June 27 and July 2, 1814.

The conference was presided over by the Duke of Sussex, who a few months before had been elected first Grand Master of the United Grand Lodge of England, and it was attended by the Grand Masters of Ireland and Scotland and certain other prominent Masons.

This assembly declared that "the three Grand Lodges were perfectly in unison in all the great and essential points and of the mysteries and craft, according to the immemorial traditions and uninterrupted usages of Antient Masons," and it laid down in detail the principles held to be essential for the good government of the Masonic Fraternity.

HISTORIC JEWELS ON DISPLAY

The historic Lahneck Masonic Lodge jewels were used in the conduct and operation of a Masonic Lodge during the recent session at Dallas, Tex., of the Supreme Council, Scottish Rite of the Southern Jurisdiction, and were then placed on display in the Scottish Rite Temple. These jewels are highly prized because they were used in the lodge from whence they take their name during its brief history at Coblenz, Germany, while the American Army of Occupation was in charge of that sector. The master of the lodge, Dr. C. O. Bailey, 32°, is a Dallas man.

Dr. Bailey was a major in the Medical Corps. With other soldiers he asked the late D. Frank Johnson, 322°, then Grand Master of Masons in Texas, for a dispensation to form a Masonic lodge at Coblenz. In the words of the late Grand Master, "I could find no Masonic law or precedent for granting

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the dispensation, but I found none against it, therefore it was granted."

When the Lahneck Lodge was instituted in historic Lahneck Castle, Col. John H. Cowles, Grand Commander of the Supreme Council, and Judge E. C. Day, Grand Chancellor of the Supreme Council, were in Coblenz and attended.

The jewels of Lahneck Lodge were loaned to the Dallas Scottish Rite bodies for display by the Grand Lodge. Most of the jewels were gifts from prominent Masons in Europe, with the ease and set of tools being presented by a lodge working in the ranks of the army under a charter from the Grand Lodge of Rhode Island.

LAST FOUNDER AT LODGE

James Fitchie, the last surviving founder and first master of the Falls Masonic Lodge No. 226, of Belfast, Ireland, who is 91 years of age, was entertained at a dinner to commemorate the Diamond Jubilee of the lodge, recently, according to the *London Freemason*. Among those present were Sir Robert Baird, Grand Treasurer of the Grand Lodge of Ireland; William Wallace, Prov. Grand Master of Antrim; J. B. McCutcheon, Dep. Prov. Grand Master of Antrim; Samuel Adams, master, and Richard Stevenson, past master of Falls Lodge. An illuminated address was presented to Mr. Fitchie, containing the history of the lodge and photographs of the past masters.

MEMORIES

A veteran Mason, one who had first seen light in a lodge more than half a century before, being in a strange city, decided to attend a meeting of the fraternity. He approached the temple and gazed with awe upon its massive beauty. After entering, he spent some time wandering through the huge banquet hall, the large ball room, the card and lounge rooms. He then found the lodge room and sought admission. Being admitted, he was given a seat among the fifty or so present of the lodge's several thousand members.

The degree was conferred upon the candidates, the lodge closed, and those present hurried off. Before leaving a few had stopped to introduce themselves and say a few words mechanically as if performing a duty.

Outside, the veteran Mason took a

seat in a park across the way and gazed at the pretentious temple of stone. As he sat there he recalled his early days in Masonry, the little lodge room on the second floor of the wooden building. There were no marble stairs leading to its entrance, no elevator to convey one there, only a flight of creaky steps. Inside, the carpet was worn thin from much service, the lights flickered and

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sputtered, the entire furnishings had seen much use. The members of that lodge were comparatively few, but those few were always near 100 per cent in attendance. Bad weather, long distances, lack of transportation, a hard day's work were no excuse for missing a meeting. Candidates were elected only after the closest observance. Membership was something of which one must indeed prove himself worthy, but having once gained the right to wear the symbol of the Craft, it was a recognized mark of distinction.

The veteran recalled the meetings of that lodge and felt that there was something present then that had been missing in the meeting at which he had been a visitor that night. A bond of brotherliness and singleness of purpose had bound the members of that early lodge closely together. A reverence for the lodge room and all things Masonic had prevailed. Each candidate was inspired to seek and follow the truths which the symbols of the degrees suggested. The word "Brother" was spoken with sincerity, and bespoke of trust and respect for the one to whom it was addressed.

As the veteran recalled those things he longed for the days gone by, and wondered if members of the fraternity to-day, with costly temples and beautifully equipped lodge rooms, were not missing the true meaning of Masonry.

To him the memory of the little, poorly furnished lodge room, with its true spirit of Masonry, seemed infinitely more beautiful, and more worthwhile than the costly temple upon which he gazed. To him the former represented sincerity, the latter prosperity, and he wisely chose the former. H.

OLDEST PAST

MASTER RAISES SON

At a recent joint meeting of Cherokee and Oostanaula Lodges held at Rome, Ga., F. A. Johnson, oldest living past master of Oostanaula Lodge, had the pleasure of raising his son to the degree of master Mason. The stations of the lodge were filled by past masters of the two lodges.

The candidate, Mark E. Johnson, presented himself for the degree wearing the Masonic apron of his great-great-grandfather, while his father wore the apron of his grandfather. Past Master Johnson now has five generations of Masonic aprons.

MORE THAN THE

PERFUNCTORY NEEDED

More and more the Lodges become the resort of those who can find in Masonry no more than in other societies that have purpose only to provide a pleasant association. The serious part of our labor is slighted or ignored. As a consequence control

passes to mediocre men, to the creatures of habit, the devotees of routine, and those for whom a round of petty details make up the sum of activities. For these will yield implicit obedience to the rigid rules of verbalism, which can have no appeal to intellect. Only such will give entire attention to the piffling things accounted of utmost importance, the "tithes of mint and cummin and anise," while the weighty matters of the law are altogether ignored or are passed by as things unknown. Such men in control of our Lodges cannot sense the serious situation existing; all goes well for them if but the degree mill keeps up its clatter. They can do no more than follow along, with as little friction as possible, in the narrow groove worn by passage of many others of their kind. The Grand Master of North Carolina found in the bad conduct of the Lodges, financial and other, the sufficient theme for his jeremiad. Others who seek further and who are in touch with the needs and urges of the time will discover that such matters are but minor symptoms of a deep-lying affection. This must be probed if there is to be recovery and restoration of the fraternal health and usefulness.

SMALL MEN IN LARGE PLACES

Brother Fetterly, of *Tidings*, after considering the subject from another angle, gives as his conclusion that "poor and unskilled leadership is Masonry's greatest weakness and handicap today." In this connection he expresses some truths that may be unpalatable to some who read, as thus: "This need (for well qualified leadership) exists all the way from the Lodge. Even Grand Lodges—be it said with all respect and humility—might approach nearer the proper status and stature with real leadership at the helm. Some of the men who have occupied—or rattled around in—the oriental chair of King Solomon, might well have remained in their former obscurity, with no great loss to the Craft. . . . Generally speaking, what is there today in the average Worshipful Master to inspire confidence on the part of the membership, particularly among those of culture, refinement or ability. Too often he lacks these very qualities himself. It is not sufficient that a Worshipful Master be earnest, sincere and upright. He must have the qualities of leadership that entitle him to the respect and esteem of his fellowmen. He need not be wealthy, but he must be able; he should not have a college degree, but he should respect education and be appreciative of its advantages. He should respect himself and his office, and command the respect of others for

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both. Above all, he should regard his office as according him an opportunity to be serviceable to the community and to humanity."

A POSSIBLE WAY TO FIX ATTENTION

On this high-pitched thought from one who is truly a credit to the work in which we are both engaged we end our quotation. It will serve to show that brothers informed beyond the common and mightily concerned, are aware of a condition that is already troublesome; that may become serious in the extreme. If the leadership for which our editorial brother hopes, or dreams, can give us men of attainment and ability in place of phonographs and followers of precedent, may the good Lord hasten the day of their coming! Some time, perhaps, a Grand Lodge will be startled to unwanted attention, and perhaps moved to action, by a leader of the right sort. Suppose, with some stretch of imagination, that a Grand Master in his annual address, should leave out the halo-bestowing rhetoric, the poetical quotations, with all the dreary recital of visitations and miscellaneous junkettings. Imagine further that such a one having the background of historical knowledge, against which to place a comprehensive view of present-day movements and tendencies. In the picture he would thus present, Masonry would assume its proper place and due proportion, neither magnified nor distorted. Our imaginary Grand Master would be able to estimate the potentialities of the Craft, and would be able to inspire others with the telling of his vision. He would press upon the indifferent and the apathetic the need for adjustment to meet the demands of a time that is changing beyond the recognition of all who persist in living in the past. Such a leader, by the very force of unanswerable truth, could bring American Masonry to its rightful place of honor among the forces that are active in the cause of righteousness and brotherhood.—*The Masonic World*.

ENGLISH MASON'S RECORD

A record of attending 1,000 consecutive meetings of the lodge is held by T. J. Norman, preceptor of Kirby Masonic Lodge of Instruction, London, England. This lodge meets weekly throughout the year and, if Mr. Norman was away on a holiday, he always made a break in his vacation and attended the lodge. The members of the lodge thought this unusual record one worthy of commemoration, and at the 1,000th meeting presented him with a gold watch and an illuminated album containing the names of the subscribers, including the names of the members of the committee of the Emulation Lodge.

ANDRE

Major John Andre returned from a rendezvous with Benedict Arnold, at a point within the Colonial lines on the Hudson, and sought to re-enter the British lines, was captured in 1780 by Bro. John Paulding and two aides at

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of Improvement, headed by the name of the Grand Secretary, Sir Colville Smith, followed by the signatures of twelve past presidents of Kirby festivals, headed by the name of the Pro Grand Master, Lord Ampthill. There were 408 names in the album, representing more than 150 lodges.

EIGHTH SON IN CRAFT

With his father and six of his brothers occupying the chairs of Marcelline Lodge No. 114, Marcelline, Ill., Christopher C. Baker was made an entered apprentice at a recent communication of the lodge. The candidate was the eldest of eight sons of Thomas Baker, and the last to enter into the mysteries of the Fraternity. One of the brothers, a past master of Lima Lodge, is a resident of the state of Washington, and was unable to attend the ceremonies.

It is not unusual for a father to confer a degree on his son or vice versa, but it is seldom that a candidate receives a degree with his father and brothers filling the chairs of the lodge. He expressed the hope that the new building would be a blessing spiritually as well as economically.

Denver has been called the country's "Second Capital" because no other city, with the exception of Washington, has so many federal offices.



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Dobbs Ferry. Major Andre, court martialed at Tappan, was executed on October 2, 1780. The building in which the trial was held still stands at Tappan, as does the house in which Bro. George Washington had his headquarters. Paulding was a member of Cortlandt Lodge, No. 34.—*Masonic Outlook*.

MASONS LAY CORNER STONE

The corner-stone of the new federal customs building at Denver, Colo., was laid recently with Masonic ceremonies. Horace H. Mitchell, Grand Master of the Grand Lodge of Colorado, officiating. The corner-stone of Yule marble was placed in the southwest corner of the building, which is unusual as most corner-stones are placed in the northeast corner.

The grand master made a brief address in which he extolled Uncle Sam for his munificence in giving Denver such a splendid structure on the historic site of the old East High School. He expressed the hope that the new building would be a blessing spiritually as well as economically.

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ALL SORTS**A LINCOLN ANECDOTE**

The maiden name of Mrs. Abraham Lincoln was *Tod*, and it is said that the great Emancipator when asked why he didn't add another "d" to make it appear more aristocratic, replied: "Well, God is spelt with one 'd', and what is good enough for Him is good enough for me."

CORRECTION

"We are now passing the most famous brewery in Berlin," explained the guide.

"Some of us are not," contradicted the American tourist, as he hopped off the sight-seeing bus.

RULES MEAN NOTHING

"My father's mayor," bragged a small boy, "and when he rides in a parade the motor cops go ahead and he doesn't have to pay any attention to any traffic rules."

"That's nothing," sniped his friend, "my father's a truck driver."

CAN'T CATCH UP

Ginks: "Your son is pursuing his studies at college, isn't he?"

Binks: "I guess so, he's always behind."

KNEW WHAT SHE WANTED

A young lady entered the stationery store and asked for a pound tin of floor wax.

"I'm sorry, miss," said the clerk, "all we carry is sealing-wax."

"Don't be silly," she snapped. "Who'd want to wax a ceiling?"

COLLEGE CULLINARY

Small Boy: "What is college bred, pop?"

Pop (with son in college): "They make college bred, my son, from the flour of youth and the dough of old age."

THE WEAKEST SPOT

"The human anatomy is a wonderful piece of mechanism," remarked the professor.

"Yes," replied the student, "pat a man on the back and you'll make his head swell."

**DE TROP**

Little Algernon, to the old lady who has just arrived and whom he has never seen before:

"So you're my grandmother, are you?"

"Yes. On your father's side."

"Well, you're on the wrong side. I'll tell you that, right now."

A VALUABLE DISCOVERY

Mark Miramar: "I said something to my wife she didn't fancy the other day, and she hasn't spoken to me since. What shall I do?"

Sam Sierra: "Patent it, old man, there's a million in it."

MONSTROUS

"I say, Daddy," excitedly exclaimed his little daughter, reading from a newspaper; "just fancy! Here's a baby which was fed on elephant's milk and gained thirty pounds in a week."

"Rubbish," said Daddy.

"But it's really true."

"Whose baby was it, then?"

"The elephant's," was the meek reply.

NOT ENTIRELY

The sweet young thing had broken her glasses. She took the remains back to the optometrist. "Will I have to be examined all over again?" she asked.

"No," he replied, "just your eyes."

THE MISTAKE

The owner of a cheap watch brought it into the jeweler's shop to see what could be done for it.

"The mistake I made, of course," he admitted, "was in dropping it."

"Well, I don't suppose you could help that," the jeweler remarked. "The mistake you made was picking it up."

CHIN!

"What time does the tide come in?" a small boy asked a Isherman.

"Why, you young rascal, I have told you four times it comes in at 5:55."

"I know it," was the come-back, "but I like to see your whiskers wobble when you say 5:55."

"NOT AT HOME"

"Hello, Bert. Is that you?"

"Yes, this is Bert."

"It doesn't sound like Bert."

"Well, it is."

"Say, Bert, listen, I'm broke. Can you loan me ten dollars?"

"All right. I'll tell him when he comes in."

Advice to the thin: Don't eat fast!
Advice to the fat: Don't eat! Fast!

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LIFE

What makes life, as taught in Masonry?

The poet, Charles E. Whelan, expresses the thought couched in better phraseology, than we can express in our own language; we adopt it as expressive of the thought in mind:

"Not length of days or span of years;
Not vain regret or hopeless tears;
Not faint heart when a storm appears;

These make not life.

"Not easy drifting with the tide;
Not halting when the visions ride;
Not mourning for the gifts denied;

These make not life.

"To fill the time with thought and
deed;

To find in faith the joyous creed.
To lose one's self in others' need;

These make not life.

"To strive when adverse currents hold;
To make our dreams their truths un-
fold;

To smile at fate with courage bold;
These make life."

NOT SO FAST

A rich and pompous man was staying at a small country hotel in England, and as he entered the breakfast room the only other visitor present rose to his feet.

"Sit down, sit down," boomed the great and rich one, condescendingly.

"Why?" asked the other. "Can't I get up for some marmalade?"

THE TREND OF THE MARKET

A lady once asked Charles Schwab for advice relative to investing in a certain mining stock.

"Mr. Schwab," said she, "will XYZ stock go up or down?"

Quick as a flash, Mr. Schwab, who was somewhat irritated by her persistency, answered: "Madam, I am sure it will—it can't go sideways."



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An old lady complained to the electric light company that linesmen working around a telephone pole next to her house had been using profane and blasphemous language. The manager wrote in reply that he had had the men before him, and their explanation was this: One of them up a pole had spilled a quantity of hot molten solder down the neck of another standing below, and the latter had exclaimed, "Really, Howard, you must be more careful!" The old lady keeps the letter about, reading it frequently, and shaking her head sadly.

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